

Christ Our Insurance

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[0 : 01] Welcome. Thank you for choosing to listen to the Spirit-filled Word by David Entry. A time to hear God's Word is a time to be visited. May you receive a visitation as you listen to this message.

Be blessed. Romans chapter 8, reading from verse 14. For as many as are led by the Spirit of God, they are the sons of God.

Amen. For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry, Abba, Father.

The Spirit itself bears witness with our spirits that we are the children of God. And if children, then heirs. Heirs of God and joint heirs with Christ.

If so be that we suffer with him, that we may be also glorified together. Somebody say amen.

[1 : 07] Amen. For I reckon that the suffering of this present time is not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of creation waiteth for the manifestation of the sons of God.

For the creature was made subject to vanity, not willingly, but by reason of him who has subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

For we know that the whole creation groaneth and travaileth in pain together until now.

And not only they, but ourselves also, which have the first fruits of the spirit. Even we ourselves groan within ourselves, waiting for the adoption, to wait the redemption of our body.

For we are saved by hope. But hope that is not seen is not hope. For what a man seeth, why does he yet hope for?

[2 : 28] But if we hope for that we see not, then do we with patience wait for it. Likewise, the spirit also helps our infirmities.

For we know not what we should pray for as we ought to. But the spirit itself makes intercession for us with groanings which cannot be uttered.

And he that searches the heart knows what is the mind of the spirit. Because he makes intercession for the saints according to the will of God.

And we know that all things work together for good to them that love God, to them who are called according to his purpose.

For whom he did foreknow, he also did predestine to be conformed to the image of his son. That he might be the firstborn among many brethren.

[3 : 31] Moreover, who he did predestinate, them he also called. And who he called, them he also justified. And whom he justified, them he also glorified.

What shall we say then to these things? If God be for us, who shall be against us? He that spared not his own son, but delivered him up for us all.

How shall he not with him also freely give us all things? Who shall lay anything to the charge of God? God selects. Is it God that justifieth?

Who is he that condemneth? Is it Christ that dieth? Yea, rather, that is risen again. Who is even at the right hand of God?

Who also maketh intercession for us? Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

[4 : 34] As it is written, for thy sake we are killed all day long. We are counted as sheep for the slaughter. Nay, in all these things, we are more than conquerors through him that loved us.

For I am persuaded that neither death, nor life, nor angel, nor principality, nor powers, nor things present, nor things to come, nor heights, nor depths, nor any other creature, shall be able to

separate us from the love of God, which is in Christ Jesus our Lord.

Here ends the reading of his word. Father, we pray that as we get into your word, we encounter you, and give us illumination.

Give us understanding into your word that we'll become more like you. For the image we behold will be transformed into that same image from glory to glory.

Thank you for showing us Christ. Thank you for releasing your grace in our midst. Thank you for releasing your power into us. In Jesus' name, amen.

[5 : 57] Hallelujah. This is a very interesting scripture. This Romans chapter 8 is such a very powerful chapter in the Bible. I mean, every chapter is very powerful.

Every chapter is important. But Romans chapter 8 covers so much, especially when it comes to our life in Christ. Paul, in the book of Romans, actually speaks a lot more about the attributes of God.

Or let me put it this way. He starts in Romans chapter 1 by talking about the utter depravity of man. We are depraved. We are useless when it comes to God. If we put it this way, we all have sinned and just dropped.

We've fallen short of the glory of God. So he starts by that. Then he speaks about our justification. Justification which is God accounts us righteous before him.

[7 : 10] Not because we are righteous within ourselves. But the righteousness we have in Christ is a donation. It's like an amnesty righteousness.

That is what makes Christianity different from any other religion. Being a real child of God, you are a child of God because the righteousness with which you are standing before God or you are accepted before God is not your righteousness.

You are right. It's not your righteousness. Say in Christ. Say in Christ. In Christ. So the righteousness with which we are able to approach the throne of grace, the righteousness by which we are able to practice spiritual things, the righteousness by which we are accepted in the beloved and have access to the presence of God, that righteousness does not inherit us.

It's not an inherent righteousness. Or we didn't get it. Or we didn't attain it. It was given. It's a gift. But the righteousness of God, that can be attained outside of ticking boxes.

You know, so there's a certain righteousness that you can attain without having ticked a box. That's what happened to the thief on the cross. So he can, when he died and he shows up at the other side, he's righteous.

[8 : 54] But what box did you tick? No. That, so Paul said, Romans chapter 3 verse 21 says that, the righteousness of God, which is without or outside, but now the righteousness of God outside, apart.

Give us American standard or English standard. The righteousness, but now apart from the law, the righteousness, give us English standard version.

But now the righteousness of God has been made manifested, manifested apart from the Lord. Now, aside the law. Now, righteous means doing right.

So you can't talk about righteousness without doings. Hello? You cannot talk about righteousness without doing.

But the righteousness with which we stand before God is the righteousness that comes from the doings of Christ. What Christ did. That's why when he was born and Herod wanted to kill him.

[9 : 54] But he came to die. Why didn't he die when he was an infant? That would have been sufficient. No. He needed to live the full spectrum of human living to attain, to meet the demands of the law at every point.

In the face of temptation, Hebrews chapter 4 verse 15, right? Our high priest was tempted at every point. A child cannot go through that. So he was tempted at every point.

Romans chapter 5 verse 10. Much more shall we be saved by his life. Okay. So the life he lived is the one we are saved by his life.

That life he lived accrued a certain righteous standing before God. Now, when you come into him before God, he gives you that righteous attainment he did.

He gives it to you. All right. So when you come to the cross, your sins are forgiven. The only way sins can be forgiven is when sins are punished.

[11 : 07] God doesn't forgive sins arbitrarily. So today he's thinking, you know, I just want to do some good. You, you are forgiven.

Hey, it doesn't happen like that. No. I was just, he will by no means spare the guilty. Today, I think today is verse 5. Today is not out here. It's tomorrow's reading verse 5.

11 verse 5. It talks about, it's today 11. I read everything. So it's 10, 10, 11. Today is 10, right?

Yeah. I read 11 verse 5. It says that. This, this is a very serious statement.

The wicked and the one who lost violence. God. This is his. The his is talking about God. God hates. Okay. Huh?

Huh? God hates sinners. Huh? Yeah. God hates sinners.

[12:08] No, no. It doesn't make sense. Yeah. Just remember that. And I think chapter, I think how about chapter 5 verse 11? Psalm 5 verse 11. No, no.

5 verse 5, yeah. Yeah. And you hate all workers of God. God. He hates sinners. The Bible says, for God so loved the world that he gave his only.

No, this one too is true. All right. This one is also true. Somebody said, but you know, God hates sin. It's not the sinner he hates. He hates the sin.

Why doesn't he send the sin to hell? And then. He's the sinner he sends to hell. So, all this over, the love of God being blown out of proportion.

To cover what the insurance doesn't cover. So, when we were, the Bible says that God will buy Exodus 34, 7 or so.

[13:27] God will buy no means. You see that statement. Transgressions and sinners. Okay. Keeping mercy for thousands, thousands.

Forgiving iniquities. Keeping mercy for thousands. Forgiving iniquities and transgressions and sins. And this is interesting.

He's forgiving transgressions. But at the same time, by no means clearing the guilty. You are guilty. You say, okay, no, don't worry. Is that fine? No.

So, then how can he do the same thing? How can he forgive iniquities, transgressions and sins? And clear the guilty at the same time.

God can't do that. At the same time, it's still. I think in philosophy, it's called contradiction. The law of contradiction.

[14:25] Something being something else. And at the same circumstances at the same time. It's the, that answer is on the cross. It's the cross.

God punished our sins. And at the same time, forgive us our sins. Why do you think on the cross? Jesus said, Father, forgive them.

That was, that was when eternal forgiveness became a reality to humanity. On the cross. Because God is so righteous and just.

He just has to punish sins. So, Christ absorbed the sins for the whole world, isn't he? Who takes away the sins of the whole world?

Can I ask a philosophical question? If the sins of the whole world was punished, executed on Christ, then there shouldn't be anyone going to hell then.

[15:28] Think, think about it. Is it not true? Because, okay. All right. If, let's say, a Barclays Bank, and you are my customers, or you are the mortgage, those people who have given you mortgage.

And one day the government said, or one billionaire said, everybody who is owing mortgage in Barclays is paid for. Amen. And I come.

It doesn't really happen, so. Say your amen on something else. I know we got all things are possible, but. Anyway, let's leave that.

So, all sins have been paid for. Or, let's put it this way. You know, there are times maybe students loan is, okay, everything is from that school, that unit.

Everything has been paid off. So, you don't owe a gain. If they say they pay for every student, how come some students are being still chaste for fees? If it's paid for every student.

[16:38] Do you understand that? Do you understand that? Overseas students. Overseas students. All right.

It sounds like that. So, they say everyone has free education in a certain sense, but not overseas students. So, when they say the government is giving free education, everybody's education is free.

I hope you understand the context. In the same way, if it paid for everybody's sin. Why is it that some people go to? That's what I've been saying. No one will go to hell.

Hey! Who told you? Read the Bible very carefully. A lot of people go to hell. And the fire of hell is unquenchable. It doesn't finish burning. So, what happens?

What if I finish? You won't finish burning. Because your soul is eternal. It is called eternal damnation. According to Daniel chapter, I think, 12, 1 and 2 or somewhere there.

[17 : 43] And it's littered throughout scripture. It's eternal damnation. Burning with unquenchable fire. So, some people, in fact, it says that the angel and the demons, the devil and his angels, and the false prophets, and all those who have not received the son or self, they were all cast into the lake of fire, according to Revelations.

So, the human beings will be there. In fact, in Matthew chapter 25, I think, I think it's the 44th. It talks about prepared for the devil and his angels.

Yeah. It talks about prepared for the devil. So, hell was prepared originally for Satan and his angels. Okay. 41, rather.

Then, I will say, I also say to those on the left, depart from me. You cast into everlasting fire. What type of fire? What type of fire?

What does that mean? Everlasting fire. Prepared for the devil and his angels. It's our original prayer for the devil and his angels.

[18 : 53] But there are human beings who also go. A lot of them. I don't, I'm not preaching on hell, so. But why, if God is love, why, why shouldn't there be, why should there be hell?

If God is loving, how, how, how can, how can, how can. If you are, if you are also that caring, why is it that you are eating when people are in hospital?

And can't eat. What can't eat? Why are people in Somalia and they don't have food and you are eating? Go and give your food to them. All right.

The reason why people burn in hell is because Romans chapter 9, verse 22, talks about vessels of destruction.

All right. To execute, all is just to show God's attributes of righteousness. God will show how righteous he is when he punishes sin.

[19 : 56] It makes you respect the righteousness. In fact, it's a display of God's righteousness. It's a display of how right God is. Because let's assume, okay, generally speaking, it's a general knowledge.

Let's assume Hitler didn't change before he died. Do you think he should get away free like that? Is that fair? Is it fair? So if Hitler shouldn't get away because it's not fair, you.

Lying. And getting somebody into trouble. You say God is so loving, so he should let you go. Then the person who got into trouble, how would they actually appreciate the righteousness of God?

What's the point of a law? If there's no consequence when you break it? What would God give a law if there's no consequence for breaking the law? That means God is not just.

So hell is just another. Heaven and hell is all to demonstrate. In fact, when you are in heaven and you see maybe your loved one in hell, you won't be crying for them.

[21 : 04] You'll be just. You'll look at them and say, God, your justice is so pure. I mean. And then you'll be wondering, why am I here? And then you just look at the blood of the lamb. That I just accepted God.

I don't deserve it. You are demonstrating your mercy. Romans chapter 9 verse 23 says the vessels of mercy. So Romans 9.22, the vessels of wrath. Two types of verses.

Vessels of wrath. Vessels of mercy. And all is for the God's glory. If we haven't sinned in the Garden of Eden, how would we have known the righteous, the redemptive goodness of God?

All right. Now, coming back to the point I made. Jesus died on the cross for the whole world. Right? No. It's just the same like in UK, university, you have loan for university.

Right? Is it everyone in the university? No. But I say everybody. In UK. Really, that everybody is not every, every, everybody. It is everybody who is not foreign students.

[22 : 13] It's everybody who is not a foreign student tends to have it applicable to you. In the same way, Jesus is dying on the cross.

He paid the sins of those of us who are in him. Think about it. Because if he didn't, if he paid for those who are in hell, that's double jeopardy.

Why should somebody's sins be paid for? What's he doing in hell? But they didn't claim it. They didn't claim it. So, he died in vain.

He died in vain for, did he die for people who would not accept him? Do you understand what I'm saying? Do you understand what I'm saying? We are going some way.

So, the righteousness with which we appear before God is a righteousness extra noose.

[23 : 13] Alien righteousness. Forgiveness. The very moment you think you deserve forgiveness from God, you will be punished by God. Forgiveness is an act of mercy.

No merit. When it comes to forgiveness for, why? Because there is none that doeth right. The Bible said, no, not one is righteous.

Romans chapter 3 verse 11. Not one seeks after God. And then he says, I think, there's no one, I understand, not one that seeks after God. And then I think in chapter 5 verse it talks about, not one is righteous.

Not one doeth righteous. Not one. For all have sinned and have, all have turned aside. They have, they have together become unprofitable.

There is none who does good. No. Not even one. Not even one. Including whoever has any, the highest spiritual title.

[24 : 21] Pope, cardinal, bishop, pastor. No. The fact that you are a human being means not even one. So that means that we are all still in sins.

No, no, no. We are not in sin. Even though we can fault. It doesn't make us sinners. Being a sinner is a nature. Not, that's really a behavior.

Alright. So being a nature. Being a sinner. Oh, I thought I've taught you all these things before.

Romans chapter 5 verse 19. Romans chapter, sorry, verse 17. They all were made sinners.

Not because of what they did. But because of one man's disobedience. For if by one man's offense, death reigns through the one man.

Much more, those who receive abundant grace. Let's go to verse 19. That's the verse 19. For us by one man's disobedience. Disobedience.

[25 : 17] Many were made worth sinners. So it's not what they did. It's where they come from.

Don't tell me your color or your race has got to do with what you did.

You know that. It has to do with your birth. Condition of your birth. In the same way, everyone was born a sinner before God.

Why? Because Adam. Then that's not fair. That's not fair. There is also another fair. Or depends on the other side. Because he said, this is even, it's there.

As by one man's disobedience, many were made. So also. It's the same way. So it depends on which one man you are in. You are either in Adam or you are either in Christ.

That's what determines who you are. That's what I'm saying. You don't come to God with your own righteousness. You come to God with the righteousness of Christ. Because your righteousness is as filthy rags.

[26 : 25] Your righteousness. You think you are right enough? According to Isaiah. Your righteousness. Our righteousness. Isaiah chapter 6. Verse 6. But we. We. We. We. But we are all like an unclean thing.

And all our righteousness are like filthy. Our righteousness.

It's as filthy rags. So there is no righteousness. You can present to God for God to feel so good. He can't say. He said, take your hand off of my presence.

It stinks. Your righteousness. There. How much more. When you are not righteous. Then that's worse. For our righteousness is as filthy rags.

So. You are. You are a sinner. Not because of the things you have done. To start with. But because of the state of your birth. You were born.

[27 : 28] But. My father was a bishop when he gave birth to me. No, no, no, no. I'm not talking about. His. His. His flesh is not a bishop. His.

His flesh. When they cut his blood. Is this. Does he buy food from Tesco? Yes. Does he eat Tesco supermarket? Yes. Then he's a human being. So.

You are born as a human being. You are never born as a spirit. And. Sin is a human issue. It's part of the condition of the human heart. So. We were all born.

Falling. This is the gospel. We were all born. Falling. And now. Christ. So. If. But what have I done? If they are. I have not been born like that. I would have been good.

He said. No. You. Okay. No problem. You are born falling. So. God blames. Adam. And everyone in Adam is going. Hell direction. Then he says. So you don't blame me.

[28 : 22] I came also. Me God. I came. As the second man. So that anyone who. For God so. That he gave. That. Whosoever.

You can be. You can be. A Catholic. You can be. A charismatic. You can be. In a Hindu. You can be. A church of. A Anglican. Or Methodist.

You can be. Buddhist. You can be. A Muslim. You can be. A thief. You can be. An atheist. You can be. A fornicator. It doesn't matter. You can be anything. If you can believe.

In Jesus. If you can. Oh. Hallelujah. That is why. On the cross. The thief. Believed in Jesus. A dying thief.

That's why I said. If Hitler. Didn't. Confess Christ. Because if you. Confess Christ. He'll be saved. And many people. Who he killed. Who go to hell. Because he didn't. Confess Christ. You are not going.

[29 : 17] Because you are a good person. You don't go to heaven. Because you are a good person. Why? Because. None is good. Alright. Alright. Pastor. Pastor. Pastor. Pastor. Please.

I have been doing. A lot of. Good things. If you don't. Bath for three days. Look at how bad you are. I mean. We can't stay here. So. And where is the. Where is the. Stinking. Stench. Coming from. It's inside you.

You eat rice. And you use the. The toilet. And it's bad. Man. See. See what is inside you. See what is inside you.

The sin problem. Is not from outside. It's inside. So. The righteousness. With which we stand before. God. Is not our own righteousness.

Is the righteousness. That Christ has attained. And he donates. He gives to us. And then. Clothed in his righteousness. We come. We stand before God. Faultless.

[30 : 11] That's what it means. To be a believer. That is what it means. To be a child of God. That's what it means. To be a Christian. I'm not talking. I'm just. The church goer Christian. I'm talking. I believe a child of God.

Christian. That's what. A Christian is someone. Someone whose sins have been forgiven. On what grounds? Not on the grounds of merit. But on the grounds of mercy. I will shout hallelujah. Hallelujah. So. Now going back to the text. We see. From the scripture. We read. Romans chapter. 10. Sorry. Romans chapter 8.

Verse. 14. So. As many as are led by the spirit of the award. Verse 16. What does it say? Where the children.

Okay. I believe you know children are younger than sons. Maybe. Depends. But really.

[31 : 15] When they say children. Listen. I'm a son of my father. But you're also a child. I'm not a child. I'm not a child. I'm not a child.

I'm not a child. I'm an adult. I'm not a child. I am not a child, but I'm still a son. So we start from children.

Romans, John 1, verse 12. As many of you believe, it gave them the right to become the sons of God. We start as children of God. Romans 8, verse 16 again.

As many as for the Spirit of God bears witness with our spirit. All right. The Spirit himself bears witness with our spirit. So it's just a witness thing. It has happened.

Then when you go to the verse 14, sons are people who are being led. They are growing. All right. So sons has a lot to do with movement, being led.

[32 : 25] You are now living the life of Christ that is loaded into you. And then verse 17 talks about heirs. Oh, but that's interesting.

If children, then heirs. An heir is someone who has come to a certain stage who can now take over. Can take over reigns.

So children, sons, and heirs. But heirs, you can see there is something when his children is just a witness. When his sons is the leading.

When his heirs, he has got to do with how much suffering. Oh, I know we don't like that. Heirs of God and joint heir with Christ.

If indeed. See, necessary condition. If. If we suffer with him. You don't want to preach because you are ashamed. See, you are not suffering for him. You don't want to stand out and win souls.

[33 : 27] You are ashamed. He said, if we deny him, he will also deny us. Second Timothy chapter 2 verse 12 and 30. If we deny him, he will deny us. If you are, the way you are busy denying God.

You went to the party and denied Jesus. Your ex gave you a call.

And because it was his birthday. His 25th birthday. His 40th birthday. Because it was her 40th birthday.

40th birthday. And you are now 42. And you are not happy with your wife. So, you have begun missing your ex. It's good not to have an ex, you know. Because you don't really have much to miss. I know some of you, your mind is now going wild. You see? What are you missing? Some of you, your exes were deep with you.
[34 : 33] Deep collate unto deep. You really need deliverance.

Pastor, yes. Can you pray for me? Preaching brings deliverance. I'm telling you. He said, the spirit of the Lord is upon me. Luke chapter 4 verse 18 and 19. For he has anointed me to preach the gospel to the poor. To heal the broken hearted. To heal the broken hearted. To proclaim liberty to their captives. And recovery of self to their brother. To set at liberty those who are oppressed. So, to proclaim. To preach deliverance. So, deliverance is not laying your hands and you shaking and foaming in your mouth.

I am preaching deliverance to somebody.

[35 : 38] Amen. By opening the word of God and preaching from the word of God. As you open your heart and the word enters your heart, you are being delivered.

As the word of God enters your heart, you are receiving your deliverance. That's how it works. So, can you imagine the last scripture, the last text in Romans chapter 8 verse 39. Can you imagine if that last phrase was not there? Let's all say in Christ Jesus. In Christ Jesus. Say it again. In Christ Jesus. Say it louder.

In Christ Jesus. Say it the loudest. In Christ Jesus. It says that neither height, depth, any other creature shall be able to separate us from what?

The love of God. Now, that love of God. What the insurance cover is in Christ Jesus. If it's not in Christ Jesus, you know something can separate you from God.

[36 : 41] Because God doesn't like sin. God doesn't like sin. He's so righteous. Your sins can separate you from him. According to Isaiah. Sins can separate.

So, there's the need to be in Christ. So, it doesn't matter the condition. Once you are in Christ, there is now, therefore, no condemnation. That's how Romans chapter 8 verse 1 starts.

And then it ends by there is nothing can separate us from the love of God, which is in Christ Jesus. Our Lord. Thank you, Lord. Thank you, Lord. Thank you, Jesus.

Thank you, Lord. So, I've spoken about the sons. There's the children, the sons, and the heirs. And heirs is predicated upon our suffering.

Because some of you, all your suffering is about sex. And there's all their suffering is about money.

[37 : 42] There are all kinds of sufferings. When you come in Christ, walking with Christ, rejection. I know I'm talking to somebody. Rejection. Criticism.

Persecution. People turn their backs against you. It happens. It's normal. So, if you are not willing to suffer with him, you are not prepared to inherit with him.

Romans chapter 8 again, verse 17. If children then as if heirs of God, sorry, heirs of God, and joint heirs with Christ, if so be that we suffer with him, that we may also be able to, what?

To do also, be also what? Glorified together. Say glorified. Glorified. Say glorified. Glorified. It's very important. Because of time.

Let me jump to the verse 28. Which many believers like all things work together for good. All things work together for good.

[38 : 45] For good. To those who love the Lord and are called. Let's not read it out loud. Let's go. All things work together for good. Together are called.

Together are called. For it is father. Some of you are not reading it. Read it out loud. And we know that all things work together for good. To them that love God. To them who are called according to his purpose.

The problem is, what is this for good? The definition of the good has been subjected to whims. Personal opinions.

But God must have had something in mind when he was saying this. It's not necessarily things. You didn't have money and now you have money.

You didn't have friends. Now you have friends. You didn't have food. Now you have food. And so previously you have to. And he's working together for good. So the good is now you have food. So how about those who have always had food?

[39 : 45] What to be working together for them then? This good must be a common good. That applies across the board. Rich, poor, sick, healed, happy, sad.

Every, it cuts across the board. And we can't know it until we actually go to the next verse. All things work together for good to those who love the Lord and are called according to his purpose.

All different kinds of things going on in your life are working together for a certain objective. And that objective is what the Bible calls good.

All things work together for good to them that love the Lord, to them who are called according to his purpose. For, look at the next verse, for whom he foreknew.

He did foreknew. That's did in the past. All right. He also did predestinate. Did. When did predestinate? Is he going to predestinate?

[40 : 47] It looks like he's already past tense. To be conformed. So he predestinate. He had predestinated some people so that the purpose is that they'll be conformed.

That's the good. That's the good. All right. That's the good. That's the good. So many things are working together for that predestination. To be conformed into the imago Christos.

Into the image of Christ. To be conformed into the image of his son. So that he might be the first one among many of us. Many of us who look like him.

When you come out and say, where is he? Why is he? Why is that? Why is that Jesus? Everybody looks like Jesus. What's the problem? To be conformed into the image of his son.

That he will. Then look at the next verse. And those. Let's read that. Let's go. More of our. More of our. We need the judgment. Then be also told. And we be told.

[41 : 49] Then be also justified. And we be justified. Then be also glorified. Amen. Amen. This is. Pastor, I haven't seen it like that before.

I was thinking. He said those he did predestine. Or those he did predestinate. He will. Call. Those who he will call.

He will end up. Justifying. Those who he justifies. He will end up glorifying. Glorify. He will glorify. There's no will. But there's did.

It's not like something he will do. It's something he has done. Wow. Wow. Wow. Wow. Is there? Whom he did predestinate. Then he also called.

Whom he called. Then he also justified. Whom he justified. Then he also glorified. It's all past tense.

[42 : 47] Isn't it? About 2,000 years ago. A young man called John. On the Isle of Patmos. He said. I saw. I saw. Revelation. I saw. And I saw.

And then he saw the new. Revelation chapter 21. I saw the new Jerusalem. Coming. It's not like to be done. It's already been done. You see. It's you who has to be working with time.

God is eternal. Wow. There's no time in heaven. So everything that God will do. Has already been done. And that's it. That means that.

He already has saved us. He has called us. He has justified us. He has glorified us. That is why he says that. As we go through the process. We will actually.

It's working. Whatever you are going through. It's just a process. Because. The outcome has already. Oh. In Christ.

[43 : 46] The outcome has already been settled. In Christ. All things work together for those who love the Lord. And are God according to his purpose. So. In Christ. It has already been settled.

He glorified you. Look. I'm a glorified person you are looking at. Amen. I might not look glorious. But my glorification has already happened. I'm just working into it.

I'm working with Christ into it. Because he says that. If. Verse 17 of Romans chapter 8. If we. Suffer with him. You see that. Also be glorified.

The suffering is. Part of. All of them is working. It's part of. As you go through difficulties. Then he says that. Who can. What shall separate us.

From the love. Oh. Hallelujah. No. If God be for us. Verse 31. If God be for us. Who can be. Then he began to talk. Go down. And then make sure.

[44 : 45] Paul spoke about the righteousness of God. He spoke about the holiness of God. In his submission in Romans. God's righteousness. God's holiness. And he spoke about God's glory.

But there's one thing that he emphasized so strong here. Which is the beginning. And it covers us. The love of God. He says the love of God is what starts us.

We start in the love of God. But we don't just start in it. It sustains us. God has his love for us. It's that our insurance cover.

In Christ Jesus. And the insurance is eternal. It's not like it's going to start later. It's already started. It's eternal. It's eternal. It's eternal. It's eternal. It's eternal.

It's eternal. You are covered. Someone say I'm covered. I'm covered. So when you are going through difficult times. You are going through rough times. You are going through. You have made some terrible mistakes. That breaks your heart. Please remember.

[45 : 41] That ghost love does not change. As long as you are in Christ. You are covered. Eternal cover. I am covered. The cover is eternal.

And who is underwriting it? God himself is underwriting it. It's goodness. The goodness is running after me.

So the point I'm making here is that God takes us from somewhere by his love. And the love that calls us, brings us in, is the love that sustains us.

So he said, neither life nor death, verse 28 again, I'm persuaded that neither death nor life nor angels nor principalities nor powers nor things present or things to come nor height nor depth nor any other creature shall be able to separate us.

Not even you yourself shall be able to separate us from the love of God which is in Christ Jesus alone.

[46 : 48] So it is based on your being in Christ. You can be in church and not be in Christ. But you can't be in Christ and not be in church. Thank you for listening to this message by David Entry.

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